

Saturday Magazine.

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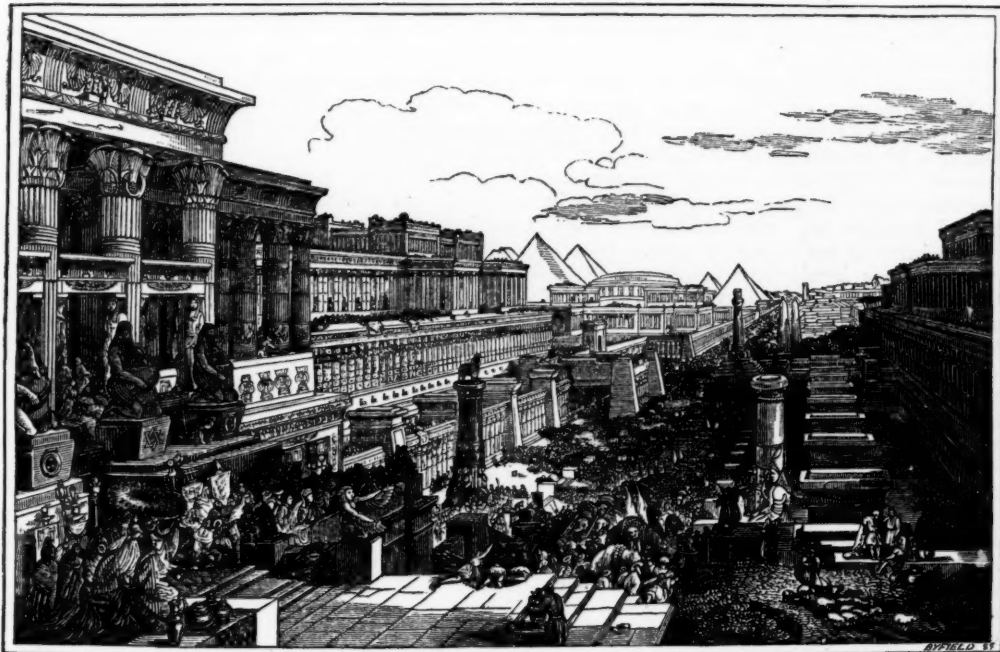


JULY 28, 1832.

{ PRICE
ONE PENNY

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE DEPARTURE OF THE ISRAELITES OUT OF EGYPT.



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It is with great pleasure and some pride that we submit to our readers this week a woodcut, which, although it appears in our own pages, we may with good right call a miracle in that particular line of the art. It is a copy of Mr. Roberts's magnificent picture of the departure of the Israelites out of Egypt, under the guidance of Moses and Aaron; and is reduced, from the original size of six feet by four feet eight inches, to the little gem which our readers now see. It is worth while to reflect for a moment how greatly the power of painting, in giving pleasure and instruction to mankind, has been extended by the marvellous advances which we have of late years made in the kindred, although subordinate, art of engraving. In general, a picture can be seen but by few, and possessed as private property but by one; a large steel engraving, although expensive, is yet to be found in the shop-window of almost every principal stationer or printseller in every town in England; and lastly, our readers may here for one penny get to them and their heirs for ever an engraving on wood, which, although of course it cannot convey a complete conception of the details and splendour of the original work, will, nevertheless, give a very competent impression of its general design, and of its total effect.

The subject of this picture is one of the most memorable events recorded in the history of the Israelites. In the space of 430 years, the single family of Jacob had increased to about six hundred thousand men, besides the correspondent women and children. If, in round numbers, we allow an equal number of women, and assume, as was generally the case with

the Jews, marriage at the earliest manhood, and give four children to a marriage, we shall find that the total number of the Israelites at the time of their departure from the land of Egypt, must have amounted to not less than three millions and a half;—that it must have exceeded two millions is quite certain, even upon a very low calculation; that is supposing the population not actually at that time on the decrease. For a considerable period after the first settlement of Jacob's family in Egypt, it is clear that they were a favoured race; but we are told, that in the course of time, their numbers, and wealth, and power became so remarkable, that the jealousy of the reigning princes was excited;—"the children of Israel," says Moses, in the book of Exodus, "were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph, (that is, who neither bore in mind the benefits conferred on Egypt by the wise administration of Joseph, nor regarded the members of his kindred with that distinguished protection and favour which we read of as being lavished upon them on their first settlement in the land of Goshen.) "And he said unto his people, Behold, the children of Israel are more and mightier than we: come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also, unto our enemies, and fight against us, and so get them up out of the land." Therefore they did set over them taskmasters to afflict them with their burdens, but the more they afflicted them, the more they multiplied and grew. "Making

bricks and building are the works specified by Moses as those in which the Israelites were principally employed; and hence it is, in default of any certain knowledge upon the subject, that many persons have conjectured, that some of the great Pyramids which still exist—the wonders of Egypt—were erected by their labour. This, however, must apply to their labour in erection alone; for, if we remember rightly, the pyramids are all, or for the most part, built of stone.

Now when the measure of the appointed time was full, it pleased God to raise up Moses, an Israelite of high birth and of surpassing wisdom, to be the leader of his oppressed brethren out of the bondage of Egypt into the borders of that district of Syria—called Palestine,—which God had long before promised to Abraham as an inheritance for his descendants. For a long time Pharaoh—which was the common name of the Egyptian kings—refused to let the Israelites go; his unwillingness was indeed natural, as the loss of so considerable a part of the population and wealth of, the kingdom must necessarily have threatened to shake his temporal power to the bottom; and hence it was that although he could not but recognize the hand of God against him in the fearful wonders of loathsome reptiles and insects, diseases, blood, lightning, and darkness which visited the land in rapid succession, as he still, after the removal of each particular plague, hardened his heart anew, and recalled the permission to depart, which in his terror had been wrung from him. But the will of God must ever have its due course, and Pharaoh's abuse of the long-suffering and merciful patience of the Almighty, served only to draw down upon himself and his people a more destructive punishment in the end. For it came to pass, as it is written in the book of Exodus, "that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then the king called for Moses and Aaron by night, and bade them and the children of Israel depart, with their flocks and their herds, and all their possessions."

Mr. Roberts's picture represents the act of departure. He supposes the dawn breaking, and first lighting up the summits of the gigantic pyramids in the distance, and then falling in slant lines across the stately obelisks and pinnacles which adorn the prodigious exhibition of palaces and temples which he has very richly imagined and very exquisitely drawn. Of course the Painter has here used his licence largely; in strictness such a heaping up of colonnades piled story above story to the skies, is so improbable, perhaps impossible, that a severe criticism might condemn the design altogether; but for our parts, we are rather disposed to consider this picture, and some of Mr. Martin's, which are liable to the same judgment, as belonging to a particular class of design, in which the striking effects of light and shade and of an endless profusion of fairy architecture, are principally studied, to the partial neglect of the higher and more truly imaginative objects of the art. We should be sorry to see this style of painting more generally pursued than it is at present, because we much fear its ultimate tendency to lower the character of the art as an exponent of Beauty and Moral Power; nevertheless we willingly acknowledge the pleasure we have received, and the admiration we have felt in musing upon this wondrous scene, and letting the eye swim, as it were, over sculptured temple and tower,

such as sometimes appear in surpassing splendour in the dreams of the night.

In the left corner of the picture is the royal party, witnessing the departure which no heart any longer dared to oppose. Opposite, in front of a huge Egyptian statue, are the two leaders, Moses and Aaron, in shade; and the space between the buildings is entirely filled with the continuous mass of Israelites marching out in order with their banners and ensigns, their camels, and flocks, and *elephants*. How these last animals got there, we confess we cannot explain. The outward passage must be supposed to lie between the platform on which Pharaoh stands, and that on which Moses is seen extending his rod. Perhaps it is to be regretted that Mr. Roberts did not work the figure of Pharaoh more powerfully, and dispose the royal attendants in a way more clearly shewing their interest in the astonishing event which is taking place before their eyes. We cannot help thinking that the harpers and the ladies are a good deal out of place upon such an occasion as this.

But as we have intimated before, this picture must be looked upon as a whole; its total effect is the standard by which its merit must be tried,—and so regarded, its merit must be acknowledged by every one. The lights and shades are particularly beautiful, and managed with accuracy and taste, and we need not add that the drawing and perspective are faultless. We wonder Mr. Roberts did not let in a view of the river, which we must presume was very near the palace of Pharaoh; it might with care have been made eminently conducive to a variety of effect.

The splendid engraving from which our woodcut was taken is by Mr. Quilley; the picture itself was painted for, and is now in the possession of, Lord Northwick.

RELIGION NOT SELFISH.

THE first act God requires of a convert is "Be fruitful." The good man's goodness lies not hid in himself alone: he is still strengthening his weaker brother. I am persuaded to be a means of bringing more to Heaven is an inseparable desire of a soul when in a right state. Good men wish all they converse with in goodness to be like themselves. How ungrateful he slinks away who dies and does nothing to reflect a glory to Heaven! How barren a tree he is that lives, and spreads, and cumbers the ground, yet leaves not one seed, not one good work to generate after him! I know all cannot leave alike; yet all may leave something answering their proportion, and kind. Withered and dead are those grains of corn out of which there will not spring one ear. The physician who has a sovereign receipt, and dieth unrevealing it, robs the world of many blessings which might multiply after his death; leaving this conclusion to all survivors, that he did good to others only to do himself greater. Which how contrary it is to the Gospel, and the nature of Christian love, I appeal to those minds where grace hath sown more charity. I doubt whether he will ever find the way to Heaven that desires to go thither alone. They are envious favourites who wish their king to have no loyal subjects but themselves. All heavenly hearts are charitable. Enlightened souls cannot but disperse their rays. I will, if I can, do something for others and for heaven—not to deserve by it; but to express myself and my thanks. Though I cannot do what I would: I will labour to do what I can.—OWEN FELTHAM'S *Resolves*, 1636.

TRUST him little who praises all, him less who censures all, and him least who is indifferent about all.—LAVATER.

VAN DIEMEN'S LAND.

MUCH valuable information respecting this important colony, is to be found in the "*Van Diemen's Land Almanack for the Year 1832*,"—a publication which does great credit to the infant literature of that remote region. Besides the annual and local matter which belongs to an Almanack, it contains a very able account of the history and present state of the colony, from which we shall extract, in an abridged form, a few of the most interesting particulars.

Van Diemen's Land, formerly considered a part of New Holland, is now known to be an island, separated from New Holland by a narrow strait, called, from its discoverer, Bass's Strait. The island is about 210 miles in length, and 150 in breadth, comprising about fifteen millions of acres, and having a population of about 24,000 whites, and probably from 1000 to 1500 aborigines. It is not subject to any extremes of heat or of cold, but possesses one of the finest and most healthy climates in the world. The face of the country is much diversified; but, on the whole, it may be called mountainous. Towards the southern coast, nothing can be more rude or bold than the general appearance of the landscape; hills rising upon hills, all thickly covered with trees, save here and there a majestic and towering rocky eminence. It seems like one impenetrable forest, crowned by the heavens. Proceeding, however, more inward, the country loses much of its stern and forbidding aspect. Beautiful plains come in view, divided by streams, and bounded only by the horizon; and, in proceeding towards the northern coast, every variety of hill and dale, woodland and plain, forest and tillage, that can contribute to the beauty of rural scenery, enlivens the scene. The western parts of the island have as yet been imperfectly explored; but they are represented as bold and mountainous, with many well-watered and fertile spots. The soil, in general, is fertile, and of a nature amply to reward the industry of the cultivator. It yields excellent herbage for sheep and cattle, and has been found to answer well for nearly all the productions of the mother country. Around the coast are numerous bays and harbours that afford secure anchorage. Sullivan's cove, where Hobart Town stands, is one of the noblest harbours in the world. There are many fine rivers: the most important are the Derwent, the Huon, and the Tamar, all of which are navigable. Several of the mountains are of great elevation: Mount Wellington rises 4000 feet above the level of the sea, immediately to the westward of Hobart Town. During eight of the twelve months, its summit is covered with snow; but so clear is the atmosphere of Van Diemen's Land, that the clouds very seldom obscure even its highest points. The mountains to the southward are even higher than Mount Wellington; they form a chain, which reaches inwards for several miles, and, in some places, rise 5000 feet above the level of the sea.

In the summer months, (December, January, and February) the average height of the thermometer is about 70. In spring it is from 50 to 60, when the weather is generally bright and clear, with occasional rain and high winds. March, April, and May are the autumn, which is by far the pleasantest season. The air is then clear and bright,—the sky free from clouds or vapours,—the heat moderate,—and the nights cool and refreshing. June, July, and August, are the winter months; but this season is rather looked for as a period of moderate and kindly rain, sufficient to replenish the storehouses of the earth against the ensuing spring, than as the cold and dismal time with which we associate the idea of winter.

The country is rich in minerals. Iron ore abounds every where; and specimens of copper, lead, and even silver and gold, (it is said) have been discovered. There are also coal and limestone. The animals of this region have been often described.

Van Diemen's Land was discovered by Tasman, a Dutch navigator, in 1642; but no settlement took place upon it till 1803, when it was formed into a station for convicts transported from Botany Bay. For some years the colony suffered great hardships; such being sometimes the scarcity, that eighteen-pence per pound was given for kangaroo flesh; and even seaweed, or any other vegetable substance that could possibly be eaten, was eagerly sought after. Soon afterwards sheep and cattle began to be imported, and the colony continued gradually to increase, though still preserving its original character of a place of punishment for the convicted felons of New South Wales. During this period, all communication between Van Diemen's Land and other places, excepting England and New South Wales, was interdicted; but in 1813, the prohibitory penalties on such communication were removed, and the colony was placed on precisely the same commercial footing as New South Wales. From that time the increase of the colony became more rapid; though it was not till 1818, that Van Diemen's Land began to be spoken of in England as a place to which emigrants might advantageously direct their attention. In the course of the next two years, the tide of emigration from England decidedly set in; and the natural consequence of the capital thus introduced, was an enlargement of the colony in every shape. Trade began to assume regularity; distilleries and breweries were erected; the Van Diemen's Land Bank was established; and the growing importance of Hobart Town was heightened by the finishing and opening of St. David's church. In 1821, when a general census was taken, the inhabitants proved to be 7,185; acres in cultivation, 14,940; sheep, 170,000; cattle, 35,000; horses, 350.

In December, 1825, Van Diemen's Land, which had hitherto been a dependency of New South Wales, was formally declared an independent colony, with a Legislature and Executive Council of its own; the members of both these Councils being named by the Crown. At that time, during the commercial excitement that prevailed in England, the Van Diemen's Company was formed, under the sanction of government, with a capital of £250,000 to be embarked in agricultural operations. This company has not shared the fate of many of the speculations of that disastrous period. It carries on its operations, and has succeeded in becoming possessed of upwards of 300,000 acres of land. It appears, however, that this company is far from being popular in the colony. It is admitted that the colony may have derived some advantages from the importation of men, money, stock, &c. caused by the company; but it is said that the terms on which this establishment has received its grants are unfavourable to the competition of private settlers. If such is really the case, (as it is strongly asserted) it is an evil which ought to attract the notice of government; for nothing can be more hurtful than such exclusive privileges as check and hinder the enterprise of private individuals.

The progress of the colony was for some time kept under by the terror of the *Bush Rangers*—bodies of robbers, consisting of runaway convicts, who harboured in the woods, plundering, and sometimes murdering the settlers. By the energy of the government, however, these wretches have been exterminated; and it is not likely that they will have successors. But a more recent alarm has been caused

by the original savage inhabitants; who, though small in number, have within the last few years, rendered themselves formidable to the whites. During 1829 they set fire to the houses and corn of the settlers wherever an opportunity offered. In September 1830 matters had reached such a pitch, that some decisive step became necessary. A plan was accordingly formed, the object of which was to force the whole of the black population into one corner of the island, which is joined to the rest by a very narrow neck, and which, it was thought, might be rendered impassable by the natives when once enclosed within it. This plan, however, failed; and, down to the time of this account, the aggressions of the natives still continued, though the system of defence which had been adopted rendered them less dangerous than before. We greatly fear that, in every case of settlements made by Europeans in savage countries, they have themselves to blame for the fierce hostility of the native inhabitants. The original trespass upon their soil is aggravated by oppression and cruelty; and the natural resentment of the persecuted race is made a pretext for waging against them an exterminating warfare.

The rapid increase of this colony within the last ten years may be perceived from the facts, that, in that period, the white population has increased from 7000 to 24,000; and that Hobart Town alone contains more inhabitants than the whole colony in 1821. In 1830 the revenue exhibited an excess of income over expenditure of £20,000; and the exportation of the staple commodities of the island, wool, oil, bark, &c. has become steady and profitable. Society is making rapid advances. Literature may be said to flourish in a remarkable manner, considering the youth of the colony. There are five weekly newspapers, very respectably conducted; and the publication which has given occasion to this article would have been creditable to any country. There are some schools of great respectability; and, on the all-important subject of religion, the information is most satisfactory. Places of worship are erected throughout the colony, conveniently situated for the population; and the officiating ministers, who are paid by government, are zealous and exemplary in their conduct. In short it is evident that the colony of Van Diemen's Land is rapidly becoming a great and prosperous community; and that, notwithstanding its remoteness, it will soon be one of the most valuable dependencies of the British Crown.

QUICKSILVER MINES.

QUICKSILVER, or as the chemists call it, Mercury, is a substance of very great importance in the arts. By it our mirrors are silvered; it is the basis of several colours for painting; it is used in various shapes for medicine; and its importance in the working of metals is very great.

The principal mines of quicksilver are in Hungary, Friuli, in the Venetian part of Italy, and in Spain. But it happens conveniently for the gold mines of South America, that there is a considerable store of it in Peru.

The entrance to the quicksilver mines of Friuli, is on a level with the streets of the town, from which the descent is by ladders into pits ninety fathoms (or 180 yards) deep. Being so low, they are often liable to be flooded by water: and powerful engines are constantly at work to keep them fit for the miners. But the chief evil endured by the wretched people employed in them, arises from the mercury itself, which insinuates itself into the very substance of

their bodies, especially by its fumes; and produces diseases of a dreadful nature, which are often fatal.

Some of the people employed in these mines, are condemned to work there for their crimes, and others are hired by the lure of high wages. When the mercury first gains power over their constitution, they are affected with nervous tremblings; then their teeth drop out, for mercury loosens every thing it touches; violent pains, especially in the bones, succeed, for the quicksilver penetrates their very substance, and then they soon die. As it is chiefly from the vapours and fumes of the quicksilver that these effects proceed, the workmen take the precaution of holding in their mouths a piece of gold, which attracts the metal and prevents the poisonous matter from passing into the stomach; yet cases have occurred, in which the metal had so completely soaked the body, that a piece of brass rubbed with the finger only, would become white from the quicksilver oozing out of the man's flesh.

One considerable mine of quicksilver is at Idria, a town of Carniola, a province of Austria, not far from the upper part of the Adriatic, or gulf of Venice. This mine was not known till 1497, when the mode of its discovery was rather curious. A few coopers inhabited that part of the country, for the convenience of being near the woods. One day having made a new tub, and being desirous to prove its soundness, one of them placed it where the water dripping from the rock might fall into it. In the morning it seemed to stick to the ground, and at first, he in his superstition thought it was bewitched; however, examining it more closely, he found something fluid, but shining and very heavy, at the bottom of the water in his tub. Not knowing what it was, he took some of it to a neighbouring apothecary, who shrewdly gave the man a trifle, and bade him bring all he could find of "that odd stuff." The story, however, soon became public; and a company was formed for searching the mountain, and working the mine.

We will conclude this account with an interesting description by a traveller, of a descent into this mine of Idria:—"I thought I would visit those dreadful subterranean caverns where thousands are condemned to reside, shut out from all hopes of ever seeing the light of the sun, and obliged to toil out a miserable life under the whips of imperious taskmasters. Imagine a hole in the side of a mountain, about five yards over: down this you are lowered in a kind of bucket, to more than a hundred fathoms, the prospect growing more gloomy, yet still widening as you descend. At length after swinging in terrible suspense for some time in this precarious situation, you reach the bottom and tread on the ground, which by its hollow sound under your feet, and the reverberations of the echo, seems thundering at every step you take.

"In this gloomy and frightful solitude you are enlightened by the feeble gleam of lamps, here and there dispersed, so that the wretched inhabitants can go from one place to another without a guide; yet I could scarcely discern for some time any thing, not even the person who came to shew me these scenes of horror. Nothing can be more deplorable than the state of the wretched miners. The blackness of their visages, only serves to cover a horrid paleness, caused by the poisonous qualities of the mineral they are employed in procuring. As they consist in general of malefactors, condemned for life to this task, they are fed at the public expense; but they seldom consume much provision, as they lose their appetite in a short time, and commonly in about two years expire, through a total contraction of the joints.

"I walked after my guide for some time, pondering on the miserable end these unhappy creatures had brought themselves to by their crimes, when, had they lived virtuous lives they might have been still enjoying the blessings of light, health, and freedom. At this moment I was accosted by a voice behind me, calling me by my name. I turned, and saw a creature black and hideous, who approached, and with a piteous accent said, 'do you not know me?' What was my surprise to discover the features of a dear friend!—He had fought a duel with an officer against the Emperor's command, and left him for dead; and he had been punished by banishment for life, to labour in these mines. His wife was the daughter of a high family in Germany. Being unable to procure her husband's pardon, she affectionately shared his bondage with him. It is proper to add, that the officer did not die: when he recovered from his wounds, he generously solicited pardon for his antagonist, and obtained it. So that in a few months the duellist was restored to the happiness he had justly forfeited by wilfully transgressing the commands of God and his sovereign."—THE REV. ISAAC TAYLOR.

GREENSTED CHURCH.

PERHAPS the country in the immediate neighbourhood of London, and even London itself, is less known to the inhabitants of the metropolis, strange as the assertion may appear, than towns and districts much more remote. We can (and we will, in the course of our weekly visitations) point out spots which must be esteemed parts of a "land unknown" to many, and objects well worthy of attention which are equally unknown. Probably these gems both of nature and of art, like objects brought very near the eye, are only unseen because of their proximity.



Greensted Church.

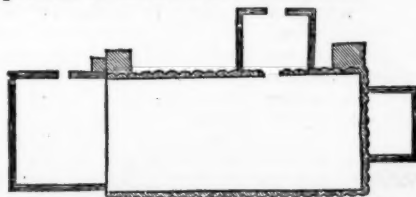
Our first example shall be the very curious old oaken church at Greensted, near Ongar, the ancient Aungre, in Essex. This church, as the above engraving represents it, was figured by the Society of Antiquaries, in their work called *Vetusta Monumenta*, nearly one hundred years ago; and such as it then was, it continues to the present day. So long a time having passed since the sketch was made, we had much feared that, during the last century of improvements, some modern uninteresting thing might have supplanted this venerable structure; and not meeting with any one who knew aught about it, we made a pilgrimage thither in 1829, and found it apparently uninjured by the last lapse of time.

Fortunately for this old relic. Greensted, although

within five-and-twenty miles of London, is little affected by its nearness. The village, if a few straggling houses scattered over this secluded spot, can be so called, is one of primitive simplicity: as, in the whole parish there is not an inn, nor even a public house. The inhabitants of Greensted have a tradition that the body of a dead king once rested in this church; and it is believed to have been built as a temporary resting place for the body of St. Edmund, the king, (who was slain A.D. 946,) and afterwards converted into a parish church.

In a manuscript entitled "*The Life and Passion of St. Edmund*," preserved in the library at Lambeth Palace, it is recorded, that in the year 1010, and the thirtieth year of the reign of Etheldred, the body of St. Edmund was removed from *Ailwin* to London, on account of an invasion of the Danes; but that at the end of three years it was returned to *Bedriceworth*; and that it was received, on its return from London, in a hospital near Stapleford. And in another manuscript, cited by Dugdale in the *Monasticon*, and entitled "*The Register of St. Edmund's Abbey*," it is further added, "he was also sheltered near Aungre, where a wooden chapel remains as a memorial unto this day." Now the parish of Aungre or Ongar adjoins to that of Greensted, where this church is situated, and that the ancient road from London into Suffolk, lay through Oldford, Abridge, Stapleford, Greensted, Dunmow, and Clare, we learn not only from tradition, but likewise from several remains of it, which are still visible. It seems therefore not improbable that this rough and unpolished fabric was first erected as a sort of shrine for the reception of the corpse of St. Edmund, which, in its return from London to Bedriceworth or Bury St. Edmund's, as Lydgate says, was carried in a chest." Indeed, that the old oaken structure now called Greensted Church, is this "wooden chapel near Aungre," no doubt has been ever entertained; and the very style and character of the building would claim for it a high antiquity.

The nave or body of the church, which renders it so remarkable, is composed of the half trunks of oaks, about a foot and half in diameter, split through the centre and roughly hewn at each end, to let them into a sill at the bottom and into a plank at the top, where they are fastened by means of wooden pegs. The north wall is formed of these half oaks set side by side as closely as their irregular edges will permit: in the south wall there is an interval left for the entrance: the ends were formerly similar, but the one has been removed, and the church enlarged by the addition of a brick chancel; and although the other remains, it is hidden by having a wooden belfry attached. The original building is twenty-nine feet nine inches long, by fourteen feet wide, and five feet and a half high at the sides which supported the primitive roof. The oaks to the northern, have suffered more from the action of the weather, than those to the southern aspect; but both are still so strong, and internally so hard and sound, that although somewhat "corroded and worn by time," having been beaten by the storms of nearly a thousand winters, they promise to endure a thousand more.



Ground Plan of Greensted Church.

POPULATION OF THE SEVERAL COUNTIES OF ENGLAND, WALES, & SCOTLAND.

[From Returns presented to Parliament in 1831.]

ENGLAND.				WALES.			
Counties.	Increase of Pop. per cent. since 1821.	Assessed Value in 1815.	Pop.	Counties.	Increase of Pop. per cent. since 1821.	Assessed Value in 1815.	Pop.
Bedford	14	£343,685	95,383	Anglesey	7	92,581	48,325
Berks	10	643,781	145,289	Brecon	10	146,539	47,763
Buckingham	9	643,492	146,529	Cardigan	10	141,889	64,780
Cambridge	18	645,554	143,955	Carmarthen	12	277,455	100,655
Chester	24	1,083,083	334,410	Carnarvon	15	125,198	65,753
Cornwall	17	916,060	302,440	Denbigh	8	221,783	83,167
Cumberland	10	705,446	169,681	Flint	11	153,930	60,012
Derby	11	887,659	237,170	Glamorgan	24	334,192	126,612
Devon	13	1,897,515	494,168	Merioneth	3	111,436	35,609
Dorset	10	698,395	151,252	Montgomery	9	207,286	66,485
Durham	22	791,359	253,827	Pembroke	9	219,589	81,424
Essex	10	1,556,836	317,233	Radnor	9	99,717	24,651
Gloucester	15	1,463,259	386,904				
Hereford	7	604,614	110,976	Total		£2,131,596	805,236
Hertford	10	571,107	143,341				
Huntingdon	9	320,188	53,149	SCOTLAND.			
Kent	12	1,644,179	479,155	Aberdeen	14	325,218	177,651
Lancaster	27	3,087,774	1,336,854	Argyll	4	227,493	101,425
Leicester	13	902,217	197,003	Ayr	14	409,983	145,055
Lincoln	12	2,061,830	317,244	Banff	12	88,942	48,604
Middlesex	19	5,595,537	1,358,541	Berwick	2	245,379	34,048
Monmouth	36	295,097	98,130	Bute	3	22,541	14,151
Norfolk	13	1,540,952	390,054	Caithness	14	35,469	34,529
Northampton	10	942,162	179,276	Clackmannan	11	37,978	14,729
Northumberland	12	1,240,594	222,912	Dumbarton	22	71,587	33,211
Nottingham	20	737,229	225,320	Dumfries	4	295,621	73,770
Oxford	11	713,147	151,726	Edinburgh	15	770,875	219,592
Rutland	5	133,487	19,385	Elgin	10	73,288	34,231
Salop	8	1,037,988	222,503	Fife	12	405,770	128,839
Somerset	13	1,900,651	403,908	Forfar	23	361,241	139,606
Southampton	11	1,130,952	314,313	Haddington	3	251,126	36,145
Stafford	19	1,150,285	410,485	Inverness	5	185,565	94,797
Suffolk	9	1,127,404	296,304	Kincardine	8	94,861	31,431
Surrey	22	1,579,173	486,326	Kinross	17	25,805	9,072
Sussex	17	915,348	272,328	Kirkcudbright	4	213,308	40,590
Warwick	23	1,236,727	336,988	Lanark	30	686,531	316,819
Westmoreland	7	298,199	55,041	Linlithgow	3	97,597	23,291
Wilt	8	1,155,459	239,181	Nairn	4	14,902	9,354
Worcester	15	790,975	211,356	Orkney & Shetland	10	20,938	58,239
York, City & Ainstey	17	69,892	35,362	Peebles	5	64,182	10,578
East Riding	10	1,120,434	168,646	Perth	3	555,532	142,894
North Riding	2	1,166,948	190,873	Renfrew	19	265,534	133,443
West Riding	22	2,396,222	976,415	Ross & Cromarty	9	121,557	74,820
Total		£49,742,895	13,089,336	Roxburgh	7	254,180	43,663
				Selkirk	2	43,584	6,733
				Stirling	11	218,761	72,621
				Sutherland	7	33,878	25,518
				Wigtown	9	143,425	36,258
				Total		£6,662,651	2,365,807

CONSUMPTION OF WHEAT AND OTHER GRAIN IN THE UNITED KINGDOM, IN A YEAR, SIX MONTHS, A MONTH, A WEEK, ETC.

[From McCulloch's Commercial Dictionary.]

	Wheat, Quarters.	Other Grain, Quarters.	Total, Quarters.		Wheat, Quarters.	Other Grain, Quarters.	Total, Quarters.
A Year	12,000,000	40,000,000	52,000,000	One month	1,000,000	3,333,333	4,333,333
Six months	6,000,000	20,000,000	26,000,000	Two weeks	500,000	1,666,666	2,166,666
Three months	3,000,000	10,000,000	13,000,000	One week	250,000	833,333	1,083,333
Six weeks	1,500,000	5,000,000	6,500,000	One day	35,714	119,048	154,762

CULTIVATION OF THE UNITED KINGDOM.

The following statement will be found interesting, as exhibiting the number of acres in cultivation in the United Kingdom, and the different purposes specified, for which they are employed in England and Wales; as well as the number of farms, and the annual amount of property derived from agriculture.

	Cultivated Acres.	Uncultivated Wastes, capable of Improvement.	Barren and unprofitable.	Total.	In England & Wales it is calculated that there are—	
England	25,632,000	3,454,000	3,256,400	32,342,400	Acres employed in the cultivation of	3,250,000 Wheat.
Wales	3,117,000	530,000	1,105,000	4,752,000		1,250,000 Barley and Rye.
Scotland	5,265,000	5,950,000	8,523,930	19,738,930		3,200,000 Oats, Beans, and Peas.
Ireland	12,525,280	4,500,000	2,416,664	19,441,944		1,200,000 Clover, Rye Grass, &c.
British Isles	383,690	166,000	569,469	1,119,159		1,200,000 Roots & Cabbages, by the Plough.
Total	46,922,970	14,600,000	15,871,463	77,394,433		2,100,000 Acres of Fallows.
					Hop Grounds.	
					Pleasure Grounds.	
					depastured by Cattle.	
					of Hedge Rows, Coppes, and Woods.	
					of Ways and Water-Courses.	
					Common and Waste Lands.	
					37,094,000 Acres—Total of England and Wales	

The number of Farms in the United Kingdom is estimated at 2,000,000, and the property annually derived from agriculture in Great Britain and Ireland, at £215,817,624

ANCIENT FUNERAL CUSTOM.

AMONG the Funeral Customs more hastily noticed by Mr. Brand, in his *Popular Antiquities*, is that of a corpse being carried to burial upon the shoulders of friends.

Quoting Durand upon the subject of the pall, he says: "The same writer informs us, in many quotations from the ancient Christian writers, that those of the highest orders of clergy thought it no reproach to their dignity, in ancient times, to carry the bier; and that at the funeral of Paula, bishops were what in modern language we call under-bearers."

He then adds a short extract from Izaak Walton's *Life of Mr. George Herbert*. Walton, noticing Herbert's ordination, says, "at which time the reverend Dr. Humphrey Henchman, now Lord Bishop of London, tells me, he laid his hand on Mr. Herbert's head, and (alas!) within less than three years, *lent his shoulder to carry his dear friend to his grave.*"

The practice is directed by one of the Canons of the Toletan Council. Deacons were to carry deacons: and priests to carry priests. Women, however, were never allowed to act as under-bearers.

It has been suggested that this practice had its origin in what is said in the Acts of the Apostles: that "devout men carried Stephen to his burial, and made great lamentation over him:" but Dr. Zouch says the custom was derived from the Jews.

An old English historian, Gervase of Canterbury, assures us, that in Normandy, Stephen, Earl of Blois, afterwards king of England, assisted as a bearer to the body of King Henry the First: and William of Malmesbury, noticing the bringing of that king's corpse to Rouen, says, that nobles of the highest rank carried it by turns.

Golding, in his *Treatise of the burning of Bucer and Phagius*, speaking of Edmund Grindal, Archbishop of Canterbury, says, "He was so zealous a reformer and admirer of the German divines, who swarmed under Cranmer's auspices, that, on the death of Bucer, at Cambridge, he actually was one of his bearers who personally carried him on their shoulders to the grave."

Dr. Zouch quotes another instance from *Fell's Life of Hammond*, p. 276. He says, "When the good Dr. Hammond was buried without ostentation or pomp, several of the gentry and clergy of the country, and affectionate multitudes of less quality, attending on his obsequies, the clergy with ambition offering themselves to bear him on their shoulders, which accordingly they did, and laid that sacred burden in the burial-place of the generous family, which with such friendship had entertained him when alive."

Sir Jonah Barrington mentions in his memoirs, that his father was carried to the grave on the shoulders of his four sons, as a last mark of their affection.

Other examples of this custom may doubtless be found by a diligent inquirer. The instances here cited, are at all events, sufficient to show the practice of it, both in England and elsewhere, at different and distant periods. It seems to have been most used by the clergy; and occasionally only by laymen. In very late times, bearing the pall appears to have been its substitute.

THE hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts; or, in other words, because the one is always wishing it away, and the other always enjoying it.—ADDISON.

LINES

WRITTEN BY THE LATE PRINCESS AMELIA.

Unthinking, idle, wild and young,
I laughed and danced, I talked and sung;
And proud of health, of freedom vain,
Dreamed not of sorrow, care or pain:
Oh! then in those light hours of glee,
I thought the world was made for me.

But when the hour of trial came,
And sickness shook my feeble frame,
And folly's gay pursuits were o'er,
And I could sing and dance no more,
Oh! then I thought how sad 'twould be
Were only this world made for me.

MY BIRTH-DAY.

Not if a thought, a breath, a word,
Thy wheels, swift orb of light, could stay,
(As once, when Israel's thirsty sword
Drank slaughter through the lengthened day)
If but a wish thy car might rein,
Till bidden to roll on again;

Oh! not from heart nor lip of mine
That wish should spring, that word be spoken;
Shine on, as thou art wont to shine,
Thy speed unslack'd, thy course unbroken;
And rule, as thou hast rul'd, the skies,
From the first hour which saw thee rise!

Enough for me the bound assign'd,
For being, by its Lord's decree;
The span which measures human-kind,
However brief, enough for me.
The blush of Morn, Noon's fervid hours,
And Evening's sober smile are ours.

But what succeeds? Night, darksome Night,
Cold, silent, solitary gloom;
Unvisited by mortal sight,
Unjoyous with thy beams, the tomb!
Why shrink from this? when day descends,
To sleep the toil-worn pilgrim bends.

And when we rise, as rise we shall,
Enfranchised from this coil of day,
And gathering at the trumpet's call,
Revive to Heaven's eternal day;
Circled by all that once were men—
Father! Oh, may I shrink not then!

Grant me to waken newly born,
To heirdom of the promised sky!
Heaven's offspring, on that natal morn
Cradled in immortality!
Visions of bliss!—On, lagging sun!
We live not till that goal be won.

S.

A SUMMER'S RAMBLE IN THE TYROL

AN interesting little book has lately appeared, called "*The Pedestrian*," or "*A Summer's Ramble in the Tyrol and some of the adjacent Provinces*," in 1830, by Mr. LATROBE. This gentleman published a few years ago a work called the "*Alpenstock, or Sketches of Swiss Scenery and Manners*," to which he thinks his present volume may appropriately be considered as a companion. It abounds with many valuable reflections, and gives throughout proofs of a religious, benevolent, contented, grateful mind. A few extracts cannot be otherwise than welcome to our readers. The following sentences breathe the spirit of genuine piety, and indicate a mind most valuable to its possessor, inestimable in its resources of innocent gratification, and in its habit of self improvement.

"I am a great and ardent admirer of the works of God, in all of which, from the stars of heaven to the midge sporting in the sunbeam, I find abundant food for thought, whenever I raise my mind to the earnest contemplation of them.
"Thus, while either seeking to divert my thoughts from passing subjects of annoyance, incidental to my mode of travelling, or sitting down for the sake of repose, I court the

instruction and entertainment derivable from the fixed contemplation of any object that presents itself most readily to my notice. Perchance, while resting by the road-side, I take into my hand the first flower or insect that comes in my way, examine the structure of the one, or the form and habits of the other, with earnest and fixed attention. And how many times have I risen from that silent contemplation with a mind utterly weaned from the heaviness occasioned by ruminating over the existence of some petty sorrow,—entirely engrossed with the wonders thus unveiled to me, and a heart filled with adoration of the greatness and goodness of that God, who is the maker and sustainer of all things. Examined in this temper of mind, I have seldom held a flower in my hand which I did not think curious and beautiful enough to have bloomed in paradise; and never returned the insect or reptile to its bed of leaves, without a feeling that the link that binds me to every living thing had become strengthened, and my sympathy towards the subjects of my investigation excited and increased."

A CURE FOR TRIVIAL ANOYANCES.

"Mental trouble and exertion are not always to be avoided, let our position be what it may. Circumstances may produce and add physical to moral suffering, and the weight of both may seem capable of weighing you to the ground. But take heart: you may believe my testimony, that the sum and quality and order of your enjoyments [a cheerful Christian pedestrian he is speaking of] will, when put into the balance against your troubles, far outweigh them. Moreover, the mercy and goodness of our Creator has so moulded our minds, that past pleasures and enjoyments can always be vividly recalled to our recollection;—past suffering with difficulty, and seldom in detail. I own that, surrounded by flies, fleas, and musquitoes, it may be some time before you can get your philosophy and good humour uppermost. However, pray attempt it, and having once succeeded, do not let them again be overcome. Sometimes a very slight and trivial circumstance will give you considerable assistance. I recollect at St. Quirico, after having been repeatedly bitten by my winged assailants, when I would have sunk into transient repose, I first lost my assumed temper of patience and endurance, and then suddenly took the fancy into my head to see how, in all the world, they effected their entry into my skin. I need not say that the very amusement produced by the experiment repaid me for the smart: for it was curious to see the little blood-thirsty marauder address himself to his work in quite a workmanlike manner,—poise himself upon four of his delicate legs, while the other two were extended laterally to keep him in balance. He then forced in his little transparent proboscis deeper and deeper, till I felt him in the quick, when, holding my hand between my eye and the light, I could see that it acted just as well as that of an elephant, and drew up a minute stream of blood into his little thirsty stomach. The effort at once turned the tide of my reflections; and the circumstance, trivial as it was, led to thoughts which restored to my mind both equanimity and patience.

In the same manner I would advise you to attempt by all means to divert your attention from your own person to other objects. The Providence of God has surrounded us with objects of improving distraction, by considering which we may be led to think of him. If you are attentive you will find that the same hand which, in rocky, heated and thirsty lands, has strewed the seeds of the finest aromatic shrubs and plants, preferably to those of any other species, for the comfort and solace of the passenger; has left no situation however painful or disagreeable where an antidote to your distress has not been placed within your reach. But you must rouse yourself to seek for it."

A MAY MORNING.

"I do not envy the man who can breathe the perfumed air of a May morning, and gaze upon the bright face of renewed nature without emotion. I am no longer a boy, but at such moments seldom fail to find my spirit imbued with the feelings of one: and fresh, cheering, and delicious they are."

EVENING CALM AND MORNING FRESHNESS.

"At Kolsass I came to a halt; night having begun to darken around me, and the stars to twinkle over the mountains. I retain a delightful remembrance of the calm which, spreading over the face of nature during the last hours of my evening's walk, shed some portion of its peace and quiet upon my soul and spirits. There is a tranquillity in the mood of that hour, in the hues of natural objects, and the bounds and scenes of closing day which I never can resist. It

as soothed many a fit of mental impatience and disquiet, and I hope I shall never cease to be alive to, and observant of it.

"There are few habits more essentially necessary to the enjoyment and comfort of a pedestrian traveller than that of early rising, and there are few which under all circumstances bring so certain a return of advantage. I will not here dilate upon the peculiar beauty of external nature at that hour when the early grey gradually wakes into warmth and colour; or speak of the fresh feeling of enjoyment both in body and soul which he experiences whose feet brush away the heavy dews from the meadows."

SUNSET AT SEA.

"The sun went down to the horizon, and our second day of trial was drawing to an end. I may truly say that whatever may have been my feeling of disappointment at seeing my hopes of soon gaining the destined port so strangely frustrated—yet sunset, that glorious, inexpressibly glorious, spectacle to the eyes of those who float upon the bosom of the wide waters—never failed to bring a season of peace, an hour of calm enjoyment, a feeling of resignation, and a disposition to humble myself before God, and weigh his infinite mercies against his mild chastisements. If indeed the objects comprised within the mariner's range of vision are few in number and admit of comparatively little variety; though a species of sameness may be said to dwell upon the scene around him for a greater proportion of his hours; yet there are seasons when the small number of those objects is materially favourable to their combining together scenes of, I would almost say, greater sublimity than the variegated face of the land, with its endless diversity of objects and forms, ever produces. The sun, moon and stars, and the clouds above and the ocean with its changeful surface below, are perhaps all—but they are as an open book to him, the pages of which alternately instil delight into his mind, or give warning of danger and peril. It is indeed an awful and delightful volume."

WHOEVER wishes, says Augustin, to be with God, ought always to pray and often to read: for when we pray we speak to God, and when we read he speaks to us. The study of the Holy Scriptures works in us two effects of grace given. It enlightens and instructs the understanding, and then withdrawing the man from the vanities of the world, it carries him to the love of God.

But then (adds Basil) if we speak to God in prayer we must speak from the heart, for when he speaks to us by his word, it is to our heart that he speaks.

As the rose-tree is composed of the sweetest flowers, and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—BURTON.

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